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THE
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EDITORS:

N. ADAMS, D. D.

J. A. ALBRO, D. D.

E. BEECHER, D. D.

E. N. KIRK,

A. W. McCLURE,

W. A. STEARNS,

A. C. THOMPSON.

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FUTURE PUNISHMENT.

ONE of the most striking characteristics of the present age is an increase of infidelity as it regards the future eternal punishment of the wicked. This is undoubtedly an effort of the depraved heart, to throw off a sense of accountability to God, and to introduce a kind of practical atheism, which shall give to the wicked a license to trample under foot the law of God, unterrified by his threatenings of the wrath to come.

This effect is undoubtedly increased by the increasing influence of divine truth upon the public sentiment of the community. As light increases, the wicked are compelled to involve themselves in a deeper shade of unbelief, lest the effulgence of truth should rebuke their ungodly deeds with intolerable severity, and fill their consciences with forebodings of coming woe, and urge their obligations to abandon their sins and escape without delay from impending wrath.

But though these are the radical causes of this increase of unbelief, yet because numbers are guilty of the crime, and some of them men of learning, and even nominally ambassadors of Christ, some have been led to conclude that, after all, the certainty of the future endless punishment of the wicked is not so clear as has been supposed. It is possible, say they, that the Bible has been misinterpreted on this point. It may refer to a punishment in this life; or to a limited remedial punishment; or perhaps those texts which have been claimed as teaching the future redemption of all men, do teach it; or perhaps the Bible

is not true. In these and other forms, a secret poison of infidelity steals through the community, fatal to a firm belief of the certain execution of God's threatenings against the finally impenitent; and thus destroying that conviction of the absolute necessity of repentance and of faith in Christ in order to escape eternal death, without which the Gospel itself is of no effect.

We need then to trace this infidelity to its true cause, and exhibit it in its appropriate colors. And this we take occasion to do, by referring to a people among whom the depravity of the human heart did produce a disregard of threatenings so clearly expressed, that to misunderstand them was impossible; and uttered in such circumstances, that there could be no possible reason to doubt that they would be fulfilled. By observing the operation of the human heart in a case so striking as this, we shall be enabled to discover and develop its operations in producing the infidelity of the present age.

We propose to consider the threatenings addressed to the Jews. They were threatenings of temporal punishments. God has, in all ages, governed all men as a moral governor, in view of eternity, and so he did the Jewish nation. But to them he also sustained a peculiar relation, as a temporal governor. He redeemed them from Egypt, and entered into a solemn covenant with them to be their God and King; and he regulated all their civil, social, and religious duties, by numerous laws clearly and definitely expressed. And to these, temporal rewards and punishments were attached. These sanctions were not removed to a distant futurity. But reward here followed obedience, and punishment trod upon crime.

God threatened to employ the elements of the natural world, and the surrounding nations, as the executioners of his vengeance. He has at all times an entire control of the natural world, and of the movements of nations. But he does not always exercise it for the purpose of inflicting temporal punishments. But with this nation he threatened to do it. He held over their head this rod of vengeance, and threatened to smite them in all their temporal interests, if they should violate their covenant and break his laws. He reminded them, that at any moment he could scourge them with famine, blasting, mildew, pestilence, and every form of disease; that all the springs of national prosperity were in his hand; that he was their only defender

against surrounding nations; and that by a word he could bring upon them all the miseries of war, captivity, and death. And he threatened to use this power with the utmost severity, if they violated their national obligations to him.

God had given such indications of his power and disposition to execute such threatenings, as removed all ground of unbelief. How had he summoned all the elements, and opened all his magazines of wrath, to chastise the haughty king of Egypt! How had he terrified the nations by his vengeance on this tyrant, when he buried him and his hosts in the same sea which he had divided by his almighty power for the redemption of his people! And what signs and wonders did he exhibit during their march through the wilderness! When they were obedient, how easily did he scatter their enemies. When disobedient, how severely did he punish them by pestilence, or fiery serpents, or earthquakes. Besides, in their hands were the records of God's ancient deeds of vengeance. The memory of the flood had not faded away, and the ruins of Sodom and Gomorrah, still before their eyes, uttered a warning voice, and bade them beware of arousing again the dreadful justice of God.

There was nothing obscure in the annunciation of any of the laws of God, or of the penalties annexed to them. The language used could not possibly have more than one meaning. There was no mode of explaining it away by figurative interpretation. When God forbade idolatry, and a participation in the licentious indulgences connected with the worship of heathen gods, and commanded his people to avoid all the abominations of the heathen, and to be a holy people unto himself, they could not misunderstand his meaning. And there could be no dispute about the meaning of famine, or pestilence, or defeat in war, or violent death, or miserable captivity among cruel and insulting enemies. There was no possible way of evading the plain and obvious meaning of the threatenings of God.

The calamities threatened were very great. Probably there is not in the whole compass of language such a terrific array of temporal calamities, as is recorded in those parts of the book of Deuteronomy which contain the threatenings of God against his people in case of disobedience. The whole power of language seems to be exhausted. In the most intense colors, God exhibits his power to bless; and in shades of awful darkness, his power

to curse. "If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayst fear this glorious and fearful name THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance. — And the Lord shall scatter thee among all people from the one end of the earth even unto the other; — and among these nations shall thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." No denunciations could be more plain or terrible.

God used various and powerful means to infix deeply in the minds of his people the remembrance of those threatenings. He did not merely record them by Moses, and give them into the hands of the people. But he endeavored to impress them distinctly upon their minds. He commanded Moses before his death to assemble all the nation, and publicly rehearse all his dealings with them, and to strive to affect them with a sense of the value of his favor, and the awful consequences of his displeasure. He required them, after entering the promised land, publicly to recite the blessings and curses of the law, on the mountains Ebal and Gerizim, and to call upon all the people to say Amen. He commanded Moses also to prepare a song to be handed down from generation to generation, rehearsing the benefits of God to that nation, and exhibiting with all the power of language, the terrors of his threatened vengeance upon the disobedient. He also warned them against false prophets, should they arise in future ages; and charged the whole nation, kings, rulers, priests, and prophets, never to forget the law of Moses, but to consult it in all cases of importance. He enjoined it on parents to teach these things to their children, and established public festivals, by which the males of the nation should three times a year be assembled at Jerusalem for his worship, and for instruction; and he provided for the public reading of the law at appointed times.

In reviewing this account of the threatenings of God, one can hardly conceive it possible that any thing could be made more certain to the human mind, than it must have been to the Jewish nation, that God would without fail, visit every transgression and disobedience with a just recompense of reward. It might almost seem as if these threatenings would restrain the nation by compulsive power, and as if unbelief could find no avenue of access to the mind. But it need not be told, that the fact was notoriously otherwise. The whole nation was ultimately ruined by unbelief, and was actually exposed to the unmitigated wrath of God, till they drank deep the cup of woe, and every threatening of the law was fulfilled. We now proceed to inquire into the causes of this astonishing unbelief. And here we need not delay long. For these radical causes are few, simple, and easily stated.

The first was a dislike of the restraints imposed by the law of God, and a desire to enjoy unmolested, those sinful indulgences which were commonly enjoyed by the worshippers of idol gods. The true God is the only god who has ever required purity of heart and life in his worshippers, and forbidden all sinful indulgences on pain of his high displeasure. But all systems of idolatry throw off the restraints of holiness; and tolerate, and often sanction, the vilest crimes. Such was the case with the idolatrous Canaanites, and with the surrounding heathen nations. God speaks of these nations and of their practices in terms of the deepest detestation.

But that which is abominable to God, is often attractive to a depraved heart. The sinful indulgences of the heathen were so to the unholy Jews. The holy requisitions of God were at war with all their corrupt feelings. Hence awoke a strong desire to cast off such hated restraints, and to conform to the manners of the heathen. But then those curses of the law! Could they endure to encounter them? Here the heart would waver. And no alternative would be left, but either to avoid the crimes on which the curses were denounced, or by unbelief to escape the fear of the curses themselves. They chose the latter. This operation of an evil heart is most graphically described: "Lest there should be among you man or woman, family or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood, and it come to pass when

he hear the words of this curse, that he bless himself in his heart, saying, I shall have peace though I walk in the imagination of my heart to add drunkenness to thirst." That is, though I practise the abominations of idol-worship, of which one is specified as an example of all.

This cause operated at various times, and called down partial punishments. But just before the Babylonish captivity, it pervaded and ruined the whole nation.

Another cause of unbelief was the influence of false prophets. When many in the nation were corrupted, and had formed a strong party of infidels, false prophets arose to confront the true, and to turn against them the tide of popular odium for their fidelity in declaring the impending judgments of God. There were among these false prophets many who were deemed men of high attainments. The ranks of infidelity often enrolled those who, in a worldly point of view, were the most conspicuous men in the nation. They claimed a superior knowledge of the Bible, also great discoveries, and progress: "We are wise; the law of the Lord is with us." They stigmatized the advocates of punishment as bigots. They derided Jeremiah's prophecies by a scoffing play on the word "burden." They tried to destroy his character and influence by slander. Because he took God's side against a guilty people, they assailed him as a traitor. The power of false prophets, sustained by such a party, was immense. And as the time of the ruin of the nation drew near, the situation of the true prophets of God was hazardous and trying in the extreme. Their feelings seem at times to have been excruciated, as they saw that the influence of those false prophets emboldened the infatuated nation in unbelief; and rendered abortive all efforts to convince them that a storm of unmingled wrath was impending; and, if they persisted in their mad career, would soon burst upon their devoted heads.

Jeremiah says: "I am in derision daily; every one mocketh me; for since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in my heart, as a burning fire shut up in my bones; and I was weary with forbearing, and I could not stay. For I heard the defaming of many; fear on every side. Report, say they, and we will report it. All

my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him."

We can hardly conceive of the power of the false prophets among such a people ; or of the strength of that tide of calumny and abuse which the true prophets of God were called to encounter. The book of Jeremiah is full of illustrations of this part of the subject. At one time he exclaims : " Mine heart within me is broken because of the prophets ; all my bones shake." At another : " Wo is me, my mother, that thou hast borne me a man of strife, and a man of contention to the whole earth ! I have neither lent on usury, nor men have lent to me on usury ; yet every one of them doth curse me." Concerning these false prophets, God says : " They say still unto them that despise me, The Lord hath said, Ye shall have peace ; and they say unto every one that walketh in the imagination of his heart, No evil shall come upon you."

Thus did those false prophets concentrate and embody the unbelief of the nation ; and in the name of God authorize the people to trample on his laws, and yet hope for impunity. Thus did they turn the torrent of popular odium upon all who endeavored to arouse the people to a sense of their guilt and danger, and to urge them by timely repentance to escape the wrath of God.

We proceed to notice the consequences of this unbelief. These are too well known to need a long description. They are on record as matters of historical fact. As restraints were removed, the degeneracy of the nation became excessive. Idolatry and its attendant vices became more and more prevalent. And the Jewish nation not only equalled, but as God himself testified, exceeded the heathen in their abominations. All efforts to produce a reformation of morals proved ineffectual, and God began to execute his fierce vengeance. At first he sent famine and other judgments, but in vain. Then he smote and destroyed ten tribes. But the remnant continued incorrigible, and became more and more corrupt ; until his fiercest wrath arose, and there was no remedy. God himself says : " All the chief of the priests, and the people, transgressed very much after all the abominations of the heathen ; and polluted the house of the Lord which he had hallowed in Jerusalem ; and the Lord God of their fathers sent to

them by his messengers, rising up betimes and sending ; because he had compassion on his people and on his dwelling-place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, and there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age ; he gave them all into his hand." He fully executed upon them all the curses written in the law of Moses, according to the confession of Daniel in behalf of the people when in captivity : " All Israel have transgressed thy law ; — therefore the curse is poured upon us, and the oath that is written in the law of Moses, the servant of God. — And he hath confirmed his words which he spake against us, and against our judges that judged us, by bringing upon us a great evil ; for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us."

Then had the nations occasion to say, as Moses foretold : " Wherefore hath the Lord done thus unto this land ? what meaneth the heat of this great anger ? " And then, also, was there occasion to reply in the words of the same prophet : " Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt ; for they went and served other gods, and worshipped them. — And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book ; and the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day." Thus God, as a temporal ruler, executed all his threatenings, and every transgression and disobedience received a just retribution.

Thus we see that the human heart is adequate to any amount of unbelief. We see, too, that the cause of the increase of modern infidelity, as it regards future punishment, lies not in the obscurity of the revelation. A hatred of the holy requisitions and restraints of the gospel, and a desire to lead a worldly or an immoral life unmolested, are sufficient causes. No other is needed. The pride of intellect, and love of the indulgences of fashionable life, foster infidelity in one class ; the love of gain in

another, and the love of vicious and sensual indulgence in another. Thus an infidel party is formed in the heart of the community. And to organize and embody it, public teachers, claiming the name of ministers of Christ, are raised up; and the tide of obloquy is made to set against those who exhibit with unabated rigor the penalty of the law of God.

We need not suppose that the inspired record is obscure, in order to account for the infidelity of the age. To an honest reader, God's denunciations of the wrath to come seem plain, and they are plain. They need not be misunderstood. We need no solution but the depravity of the human heart. If the threatenings of the law of Moses were not proof against this, need we wonder that those which relate to a future state are not? If temporal, tangible, sensible judgments, denounced in language that could not be misunderstood, were regarded with incredulity, can we think it strange that the judgments relative to a future unseen state are thus treated also? In each case, the principle, and its operation are the same. In one case, it sets at naught the threatenings of temporal, in the other, of eternal, vengeance.

The guilt and folly of such infidelity will appear in eternity, as the guilt and folly of the infidelity of the Jews now appears. We have seen the results of that. It is an exhibition of the effects of infidelity on a smaller scale. It brought temporal ruin on a nation. Soon its effects will be exhibited on the scale of eternity. It will bring eternal ruin on millions of immortal souls. And when its votaries are involved in eternal woe, how guilty, how inexcusable, will their unbelief appear. How guilty those who, like the false prophets of old, employed all their influence to foster and promote it. Temporal calamities may be dreadful. The ruin of a nation is cause of lamentation. What, then, should be said of the eternal ruin of millions of immortal beings?

But efforts are now making to poison the minds of the whole community, and to release the nation from the fear of the wrath of God. As these efforts will seem in eternity, so are they now. Their authors are roots that bear gall and wormwood. They are enemies of God and of the human race. Let all who are yet exposed to endless punishment avoid unbelief as the certain cause of ruin. God is in earnest. They are exposed to endless woe. And if they disbelieve, his wrath will smoke against them. There is but one way of escape; repentance and faith in Christ.

GOG AND MAGOG.

THE Rabbi Carillon has recently delivered, in the Reformed Synagogue in Spanishtown, Jamaica, a discourse wherein he applies the term Gog and Magog to Russia and the Autocrat. A Jew of the nineteenth century, explaining the prophecies of Isaiah or Ezekiel, awakens many interesting thoughts. But we must lament to see the power of his unbelief, which denies the claims of Jesus of Nazareth and the New Testament, and which must disqualify him for interpreting the prophecies that embrace in their field of vision, the present dispensation. Our readers may be interested in the display of learning and ingenuity here made by the Rabbi. We do not endorse for the soundness of his views.

He says: "It cannot be questioned that the prophecy of Ezekiel is against the last enemies of the Jews. But the present state of public sentiment, as well as the constitutions of all the other European powers, forbid the belief that they will ever again persecute the Jews. Gog-Magog is represented to us as a man whose ambition aims at the conquest of the entire world. Russia alone, of all the nations of the earth, has the disposition to attempt this, or the means of undertaking it with any prospect of success. And it is remarkable that a prophecy is quite current in Russia, the origin of which is unknown, assigning to that empire the ultimate dominion of the earth." This prophecy is probably in part, both the cause and the effect of an ambitious desire, which betrays itself in all the political and military movements of that huge empire.

"In the tenth chapter of Genesis," says this Rabbi, "we find the sons of Japhet to be Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras; and the sons of Gomer are Ashkenaz, Riphath and Togarmah. From them come the Japhetic nations: namely, the Chinese, the Tartars, the Greeks, the Persians, the Northern Germans, the Muscovites, and the other Slavonic tribes; and these very nations Ezekiel mentions as being incorporated with the empire of Gog, or tributary to it. In chapter xxxviii., he says: 'Son of man, set thy face against Gog, the land of Magog, the prince of Rosh, (*chief prince*, in the English version,) Meshech and Tubal.' The general name of the country, employed by the Scriptures, is Magog, and that of its princes,

Gog; but the country itself is divided into three principalities: Rosh, Meshech and Tubal. The prophet afterward declares, that this prince shall bring a mighty army composed of different nations, whose names are the same as those mentioned in Genesis as the descendents of Japhet and Gomer; and the greater part of these nations, the subjects or allies of the prince of *Rosh*, *Meshech* and *Tubal*, are described as coming *from the north*." The name of Rosh our Hebraists will recognize as that which the English version renders "prince." The Rabbi, however, is sustained by the Septuagint, De Wette, and Rosenmüller, in making it a proper name. This name is not found among the sons of Japhet. But we know, says the Rabbi, "that the first Czar of great Muscovy was called *Rush*, and that from him the empire takes its present name. We know, too, that in the early times, Russia was divided into three independent states; Russia proper; or, according to some authors, European Muscovy; Muscovy proper, or Eastern and Southern Russia; and Tobolsk, or Northern Russia. These three states were finally reunited under the general name of Russia, and they enslaved many of the Tartar and Slavonic tribes. Even Persia may be regarded as a dependent on Russia. Now the emperor of these three states, united, Rushy, Moschovy, and Tobolshky, (for that is the true pronunciation,) and of the tributary or dependent countries, is called in Scripture, Gog; and his empire Magog. It is very probable that this name has been given to the state, because the population is chiefly descended from Magog, and Gog seems to be an abbreviation of Magog, applied to the chiefs of that empire.

"The Scriptures also mention specifically the names of the three states of which this empire is composed. 'Son of man, set thy face toward Gog, of the country of Magog, the prince of Rosh, Meshech, and Tubal.' Rosh is *Russia*, Meshech, *Muscovy*, and Tubal, *Tobolsk*. Another striking circumstance is, that no other country but Russia is composed of so many different nations. It is also said that these different nations, who are to march under the Russian standard, will be armed with ancient armor, shields, bows, arrows, javelins, and lances. Now, we know that, notwithstanding the immense extent of the Russian empire, it can bring into the field only five hundred thousand or six hundred thousand men who have been trained to the use of modern arms; and that the greater part of its troops still use the hand-missiles of ancient

warfare. Thus, in this light also, the prophecy may be applied to Russia. It is also predicted, that the innumerable army of Gog shall be rent by intestine divisions. This prophecy is eminently applicable to Russia, for it is almost certain that Russia, once plunged into a universal war, will see Poland and other oppressed people, spring up at the first reverse of her fortune, to cast off her galling yoke."

"It is thus almost proved that Russia is the land of Magog, and that Nicholas, or one of his successors, is the Gog announced by the prophet, and that there is ground for presuming that the last days are not far distant. We should therefore be on our guard, and pray fervently, not to be overtaken by these events as by a thief in the night."

We cannot fully endorse the Rabbi's interpretations and applications of the prophecy in question. But we think there is in his remarks something worthy of notice. With all their errors and obstinacy, we cannot look with indifference upon this people, whose early history is the history of the Bible ; and whose present and coming history is enclosed in its prophetic pages. We sympathize with their earnest watching of the signs of the times for the coming of Judah's king. But we grieve at their unbelief and worldliness which still give a temporal, national, and earthly cast to all expectations and prayers. Nor can we look with any complacency upon that zeal for Judah, which fosters in him these expectations of an earthly Messiah, and an earthly conquest. The whole Millennarian interpretation, and much of the Christian zeal for the Jews, tends to divert their minds from that work of the Spirit which is the gracious coming of Messiah. Political convulsions, and all social changes are preparatory, we admit, to the predicted reign of Messiah. And a part of the plan may be the return of enough of the Jews to Palestine to make the literal fulfilment of prophecy strike the eye of infidelity itself. But Judah and the Gentile church must know that the Holy Spirit is to represent to the church her invisible Head, until this world shall close its history ; that until that time, they are "blessed who have not seen, and yet have believed ;" that "they which are of faith, the same are Abraham's children," and so, heirs of all the promises. If his lineal descendants have a promise of restoration to Mount Zion, so have his spiritual descendants. If they are to have David on the throne, so are we. If they are to have

a glorious temple of immense dimensions, and sacrifices are to smoke on its altars, we shall share it with our Christian-Jewish brethren. If Gog and Magog are to make war on the Lord's people, it will not be as Jews that they will be attacked. To us it seems preposterous. When is Israel to become a nation, settled, distinct, powerfully organized with its army, navy, fortresses, and wealth, the nerve of war? In what country will the scattered tribes be settled, and become to Russian ambition so formidable an obstacle as to concentrate the wrath of that empire upon themselves? Will it be in Palestine? That is not in the highway of the great Autocrat's favorite march to Constantinople or to Persia; to Mosul or to Calcutta. Our literalist brethren ask for a reasonable interpretation of the prophecies concerning Israel, yet unfulfilled. We ask the same. And we would ask, if they really believe that the Jews are again to become a warlike nation in Syria? and if the conquests which animated the hearts of Ezekiel and John, when they predicted the destruction of Gog and Magog, were repetitions of those horrid scenes of carnage which have so long made heaven weep for man? We see something more consonant to the catholic and spiritual character of the New Testament, in all these assurances to the holy men of every generation who wait for the salvation of God.

FREEDOM OF SPEAKING AND PRINTING.

THE grave and liberal-minded John Locke penned this sentence: "Those have no right to be tolerated by the magistrates, who will not own and teach the right of tolerating all men in matters of mere religion." But there has been progress in theory and practice upon this subject since the days of Locke. We would say to every Jesuit and Romish Cardinal in Christendom, — Intolerable as is your intolerance, it shall not exclude you from toleration. Let the existing naturalization laws be modified, if they require it. Yet we say also, and in no spirit of bravado, let Catholic emigrants come if they please by millions, and with them, the wealth and learning of the hierarchy in such proportions as we have not yet seen; still we will not in the least modify our

avowed principles of religious freedom. We will write, print, and if need be, fight, in securing to the Romanist the free and lawful exercise of his religion, but he shall understand that protestant freedom of press and speech is no less dear to us.

It may be thought that the tyranny over men's eyes, as well their judgment, which has so long been practised in many parts of the old world, must of course be neutralized in our land; and that no probable increase of Romish influence can have any other effect than to render the protestant press more manly and bold. But there appears to us to be an excessive confidence in this respect. Freedom of the press and editorial independence are two things. The truth is, that to a sad extent the secular press of the land is silenced, either by party or private interest. Some time since, a gentleman visited a large number of political editors in the United States, for the purpose of persuading them to publish well authenticated extracts from history, shewing the influence of Romanism on government, together with temperate original articles on the subject. He stated that only about twenty, out of two hundred, would consent to do anything of the kind.

At the West, attempts have been made to muzzle the pulpit, as well as the press. The local influence of slavery, in trammelling the pen and the tongue, has been yet more decided. But neither the ejection of free presses, nor Congressional violence, has arrested the discussion of this difficult and delicate subject. Wise counsels and right principles are prevailing more and more extensively; and if, in the continued struggles, God save the North from infatuation, he will doubtless save the South from destruction.

The removal of censorship to such an extent from the European press within a year past, has awakened the liveliest interest in this country; while editorial licentiousness, particularly in France, suggests the inquiry, What is true freedom of speech and the press? It is the privilege of uttering with the tongue, or in print, whatever a person pleases, provided it be not criminal. It is the absence of all direct restrictions; — every one having the option of saying what he will, with the understanding that he is amenable to justice for his acts in this respect, as well as in every other. It is freedom from all previous legal constraint, not from a penalty in case of abuse.

In order that this liberty may be enjoyed in its legitimate fulness, without degenerating into licentiousness, it is necessary

that all regulating enactments be particularly explicit, and be promptly executed. And that such enactments should exist, is as plain as that the public good ought to be secured by legislative regulations, bearing in any respect upon the conduct of citizens. The law must shield a man's good name, as well as his life and limb. Malicious defamation is a public wrong, and the public peace, as well as private comfort, being involved in every instance of libel, the pen of the libeller ought to be restrained as well as the hand of the assassin. The stability of government must also, within certain limits, be defended from the wanton attacks of its enemies. Hence seditious and treasonable matter ought to call down a penalty upon its authors and venders. Language that is grossly impious merits the restraint of a specific enactment. So that to provide a penalty for him who publishes libellous, seditious, or blasphemous matter, is no infringement upon a proper freedom of speech and of the press. No man is free or safe, where another may commit such wrongs with impunity.

The liberty in question is based upon that liberty of conscience and opinion which is the inalienable right of every one. There is a sanctuary where human laws are suspended. Sentiments and feelings come within the province of no legislation but the Supreme. He alone who made the soul, may prescribe authoritatively for its exercises, and to him alone is it responsible for them. Coercion, therefore, bodily pains and penalties, resorted to as a punishment for mere opinions, or in order to effect a change of opinions, transcend the province of man. It is trenching upon the prerogative of the Almighty. When the intent of the heart manifests itself in *an overt act*, — an act which violates a principle of justice embodied in a law of the commonwealth, then, and then only, should the executive arm shew itself. A man may justly be made to labor under some disabilities on account of his opinions ; but his freedom to entertain the disabling opinion, is not thereby impaired. Even this negative kind of penalty, however, is allowable only where the higher class of rights and the more sacred privileges are endangered. An oath is justly withheld from the atheist, because if administered, it would be a mockery. But it is his own choice to disqualify himself for giving evidence in the usual form, before a court of justice. Yet, notwithstanding his scepticism, he is entitled as fully as any man to all civil privileges and immunities, which are

not dependent upon his personal oath. It was well in the Athenians to burn the writings of the atheistic Protagoras, because they had previously prohibited blasphemy; but in banishing Protagoras himself, they probably exceeded the bounds which an enlightened reason would draw. Had the majority been atheists, they might with equal propriety have ostracized the rest for their stupid idolatry. Far more tolerant, however, were the Athenians than the French of Toulouse, who condemned and executed Vanini, for his atheism. If it were clear that the Romanist's allegiance to the Pope is of such a nature, as to invalidate his oath of allegiance to a protestant civil power, then Catholic emancipation in England was a false step; and the constitution of North Carolina, which debars from offices of trust and profit all who reject the protestant religion, is so far what the constitution of every state in the Union ought to be. If however, the Romanist can honestly take the freeman's oath, or the oath of naturalization, then England in the case referred to, did right, and for her dissenting subjects must do yet more; while our sister commonwealth ought to revise her constitution. Needless test acts are odious; and such acts are needless, if not evidently called for by the safety of the state. The incumbrance of an ecclesiastical establishment, which must be upheld by the civil arm, is a poor apology for making religious dissent a civil offence. To think as he will in religion, politics, and the sciences, is the prerogative of every man on the globe, for aught that any other created being in the universe may say. God, speaking directly, or by the mouth of his ambassadors, does indeed enjoin right faith and feeling, as much as outward propriety; and he enforces his requisitions by promises and threatenings. But that is what man may not do. Human law pauses at the exterior man, and ceases at the grave; the divine law takes cognizance of the inner man, and its force will be unabated when the heavens and earth are passed away. Marsyas dreamed that he had cut Dionysius's throat, and Dionysius put him to death; affirming that he would never have dreamed thus, if he had not contemplated the deed when awake. This, in a man, was the height of human injustice; but in the eye of the omniscient King, whosoever hateth his brother is a murderer. The limits of the two provinces are sufficiently distinct; and for man to invade the divine prerogative, is disastrous arrogance.

Freedom of conscience and of opinion, so far as human constraint is concerned, ought evidently to be the privilege of all. It is not an item of political expediency; it is the birthright of every human being. All persecution therefore, for opinion's sake, and all attempts at compulsory proselytism, whether Mohammedan or Christian, are deeply repugnant to an enlightened mind. Freedom of speech and of the press follow from this without denial; for as no man may dictate to another what he is to think, so neither what he shall say, or shall not say, — the limitations relating to religion, morals, and politics being understood.

It is not maintained that under such liberty there are no incident evils; but it is contended that they are abundantly overbalanced by benefits, while censorship never has obviated the mischiefs of an unshackled press. But admitting such supervision to be allowable, where shall the qualified censor be found? Where has he ever been found? What man, what body of men, is removed so far from prejudice and ignorance as to be entitled to judge for the rest of the world? Is it not preposterous to make a magistrate the umpire of truth? Is criticism a duty of civil government? The freedom of which we speak is evidently indispensable to the higher forms of manliness in character and in thinking, — indispensable to stimulate the general mind to desirable activity, and secure the completest diffusion of intelligence. The freer a community is in this respect, the less need of solicitude is there on the part of magistrates, for what may be said in or out of its own limits. The prince who is nervously anxious as to what may be said of him, and who strives to suppress every thing but commendation, is a pitiable slave to his fears. And the system of previous licensing operates with great detriment upon the independence of those who write, and remotely of those who read. Freedom is the element of activity and enterprise; but if a man may not be trusted with his own thoughts, if all he produces must be to order, what likelihood is there of valuable discoveries, or of any general elevation of character?

Of indolent formalists, who love prescription and a lifeless uniformity, Milton speaks thus: "Another sort there be, who, when they hear that all things shall be ordered, all things regulated and settled; nothing written but what passes through the custom-house of certain publicans that have the tonnaging and poundaging of all free-spoken truth; will straight give up them-

selves into your hands, — make them and cut them out what religion ye please. What need they torture their heads with that which others have taken so strictly, and so unalterably into their own purveying? These are the fruits which a dull ease, and cessation of our knowledge, will bring forth among the people. How goodly, and how to be wished, were such an obedient unanimity as this! What a fine conformity would it starch us all into! Doubtless a stanch and solid piece of frame-work as any January could freeze together." It is a lazy method of guarding truth and the public peace, to suppress error instead of confuting it, and to muzzle the discontented, instead of convincing them. Constrained virtue is no virtue; and legislating for the tongue and the pen will convert commonwealths into monasteries and nunneries, whose chief excellences are in their walls and their wards. Why did not God set cherubim to keep Satan out of Paradise originally, rather than wait till after the apostacy? The divine method is, to try character. The finest specimens of human excellence are witnessed when loyalty and truth are apparently most endangered. But for Pelagius, we might have had no Augustine; but for the modern deists, we should be without those incomparable apologies for our holy religion, of which they had been the occasion. Every thing valuable will bear investigation; why, then, should the constitution or the creed, the State or the church, shrink from the severest scrutiny? If reform is needed, and is practicable, let it be shewn. Let every thing lie open for discussion in its proper place, and liberty, truth, and righteousness will gain by it. If power were lodged only in the hands of the wise and good, the result, though not the principle in the case, would be far otherwise than it actually is. But the lovers of rational liberty, and pure Christianity, have so seldom hitherto had an unrestricted opportunity of doing battle for their principles, that from policy, as well as a sense of right, they must advocate full freedom to preach and print.

Over and above what the patriot and the devotee of science may feel, the Christian has eminent reason to maintain this right. His Lord and Master has given him a commission, which, for its full discharge, requires just such liberty as we now advocate. It was in the discharge of duties thus imposed, that Peter and John, when prohibited to preach, replied: "Whether it be right in the sight of God to hearken unto you more than unto God,

judge ye." The council which thus attempted to silence the apostles, was the Sanhedrim, — an ancient court of the Star-Chamber, the Jewish Vatican, — one of the many bodies in which civil and ecclesiastical intolerance has found its peculiar home. Shortly after, the apostles were again imprisoned; and after their miraculous release, the council, when they had beaten them, commanded that they should not speak in the name of Jesus, and let them go. Still, daily in the temple and in every house, they ceased not to teach and to preach Jesus Christ. That instrumentality still is, and will ever be, the leading one in the conversion and edification of souls. As, therefore, every friend of Christ prays and strives for the progress of his kingdom, so must he long and labor that no impediment upon the lips or the press may hinder the free course of the Gospel universally.

In a civil point of view, there is to us, living under a representative government, a particular reason why we should prize the liberty now discussed. It is a great balancing power. Its value is beyond all expression, as an auxiliary and safeguard to other departments of liberty. It is of more importance even than the free discussion in legislative bodies, and hence has the execrations of every fugitive Metternich and every reigning Nicholas. But this daughter of heaven has nothing to fear ultimately from Orion with his club, or from the Ursa-Major of the Northern hemisphere. It is natural that tyranny, civil and ecclesiastical, should frown upon the freedom we now advocate, and for which our fathers suffered the loss of all things. The two cannot coëxist, for the moment despotism can be discussed with impunity, it has ceased to be such; and evidently a better day is at hand. Of all the hopeful signs of the present time for Europe, no one is brighter to our eye than the emancipation of sentiment now in progress. We hail it as a strange, yet auspicious, development, that in Italy itself, Enrico Montazio, in his recent correspondence with the Archbishop of Tuscany, should use language like this, without as yet suffering imprisonment or assassination: "You are free, my lord, if you will, to calumniate, to persecute me, to threaten my liberty, perhaps even to plot against my life. I am free, however, to sustain myself in the presence of every peril, every threat, every outrage, by my faith and my principles; and to invoke now and forever, the recognition of the most sacred rights of man, — liberty of speech and liberty of conscience."

THOUGHTS ON READING.

THE object of the present remarks is not to moralize on reading, but to suggest some things which may be useful to those who would read judiciously and with discrimination.

Reading is a duty which it is easy for those to neglect who are pressed by numerous cares. It cannot, however, be long neglected without injury. That ennui of which many complain, is perhaps, owing to their not having interested themselves in some valuable book. In hunger, the gastric juice preys on the coats of the stomach; and an empty mind is affected by a similar pain. Many morbid feelings are owing to a neglect of reading, because when the mind is not occupied with useful subjects of thought, the passions are more easily irritated. There is a self-respect produced by the consciousness of having read, or of being employed in reading, a truly valuable book, which in a measure keeps a man from venting his spleen on others. A reader of useful books is seldom spleeny.

While we are in the preparatory period of a profession, we ought to read certain books merely for the sake of being acquainted with them, and of being able to say that we have read them; for there are books of which it may be said, as of speaking and writing good grammar, there is not so much merit in knowing them, as demerit in being ignorant of them. There would be a difference of opinion what books should be assigned to this class; but probably all will agree that on finding a professional man, in middle life, reading Rollin's Ancient History, or Josephus, for the first time, we should wonder as much that he had not read them before, as though we should find him employed with an arithmetic, learning Discount or Partial Payments. In all our colleges and theological seminaries some instructor should have it in charge to advise young men with regard to their reading; and to see that they be acquainted with certain books which are somewhat like the ordinary but useful stones that compose the cellar-walls of a house, — never to be prominent among the visible proofs of their education, but serving a good purpose out of sight.

After we have entered on the active duties of our profession, our usefulness will depend very much on our reading. Intelligent men judge from our efforts, whether we are readers and students.

Allusions of which we, perhaps, are unconscious, shades of thought imparted by a knowledge of things out of our profession, veins of truth which lie below the surface of a subject, and expressions, or larger quotations, borrowed from valuable thinkers, impart to a preacher a certain power which commands respect. It was one direction of Paul to a young minister, to give attendance to reading, that his profiting might appear unto all.

Reading has the effect to fertilize the mind. When writing on any subject, however diverse from that on which we may have been reading, it is surprising to see how surely some connection will be formed between them as we write. That "common bond," which Cicero beautifully describes as holding all the sciences together, imparts its spell to all subjects of thought, so that they help each other with illustrations. This supply of illustration is one of the happy benefits of reading. To take, for example, a book which happens to be at hand, let a man read Fremont's work on Oregon and North California; and when he next writes a sermon, or, perhaps, several years afterward, some scene, or some fact, or some expression in that book will furnish him with an illustration. As when we turn a faucet, the water in a hundred pipes begins to move towards it; so whenever we write, every thing which we have recently read, and some things which we read long ago, feel a sort of attraction, and are ready to pour themselves, if needed, into the subject in hand.

One great benefit of reading is in enriching our vocabulary. Milton's prose is an illustration of a great command of powerful words. A striking word is a picture. Shakspeare is king in this dominion. To condense a thought by setting it forth in one apt word, to give an epithet which will paint the quality of the thing which we wish to describe, is one secret of powerful writing. Gray's Poems occur, just at this moment, as a good illustration of the power of happy epithets. For example, in his Prospect of Eton College, he speaks of fallen ambition,

"To bitter scorn a sacrifice,
And *grinning* infamy."

Such an epithet in that connection is as good as a whole page of description. Men who are studious of right epithets, and know how to use them skilfully, are not wordy. They who heap odd

adjectives together for effect, as some do who know the power of striking epithets, lose the fruit of their labor, because their artifice is seen, and they also distract and weary attention. But it is tedious to listen to a discourse in which no unusual and striking word, either noun, or especially, adjective, comes out with bold, original force; but the dull monotony of common-place flows down like the noise of a rain-spout, which lulls to sleep. He who reads much and with care, will insensibly enlarge his command of words. Here it may be observed, that one of the most profitable books in this respect for one to read whose business is to write, is Dr. Johnson's larger Dictionary, containing his quotations from English authors illustrating his words. Several pages of that book read at a time will have a good effect in stimulating the mind in the use of language. There are those who have read that dictionary through in course.

Some have complained that they cannot read much, because everything they read stimulates their imagination, excites trains of thought, and leads them off into collateral reflections; so that they can read but a little at a time, and are discouraged in not being able to master a greater number of books.

Such readers are on some accounts to be envied. They convert everything which they acquire into immediate use. They have prolific minds, like prairie soil, which the slightest tillage excites to superabundant bearing. Let them not be discouraged at their slow progress among "the latest publications." They get more intellectual profit from one hour's reading, than others do from the reading of all the publications of the season. Though they may not read so often as others, they have the same advantages of natural constitution with camels, whose drink serves them for many days. Dugald Stewart says, "a want of curiosity and of invention facilitates greatly the acquisition of knowledge. It renders the mind passive in receiving the ideas of others, and saves all the time which might be employed in examining their foundation or in tracing their consequences. They who are possessed of much acuteness or originality, enter with difficulty into the views of others, not from any defect in their power of apprehension, but because they cannot adopt opinions which they have not examined, and because their attention is often seduced by their own speculations." *

* Elements, &c. VI. 8.

For this cause, the readers of whom we speak, after reading a little, are so excited by some illustration, or new thought, or they follow out their own reflections suggested by the reading so earnestly, that they make slow progress through a book. But they are profitable readers, and we are sure to see the fruit of their reading in their productions. Such readers ought to make themselves acquainted with the purport of every valuable book which is published; for they are the men who know readily where to find a thing when it is wanted, for illustration or instruction; provided they have at least cast their eyes over the pages of books as they issue from the press. It is peculiarly incumbent on such readers, as indeed it is the duty of all, for their intellectual good, to employ themselves from time to time on some books or subjects which will require close, continuous thinking. Otherwise, their writings will be desultory, and tediously replete with mere facts and illustrations.

The publication of a book, evidently written for instruction, is certainly an important event; and every thinking man will so regard it, and keep his eye on the issues of the press. For when a book is published, it appears that some mind has been employed upon a subject which has deeply interested it. The author has gone through the important process of deliberating and deciding, whether to speak to the world on that subject or not. He has had that fearful experience of breaking his mind to a publisher; an experience which he who has known will not hastily repeat. Under all the difficulties of the case, the book comes forth. That man has taken the tribune, and the world is his assembly. Very few may listen to him, but still his book is an event; and there are those in every intelligent community who are influenced by it, if it be a useful book; if not, its publication serves the purpose of deterring more able men from attempting that in which they might fail. To keep the eye on the issues of the press is to keep one's self informed of the progress of the age; and happy are they who have the means and disposition to do it.

There is one class of publications which we may read with profit, and which we may naturally suppose will always deserve attention, namely: orations, and addresses on important occasions. These are the best efforts of their authors. Every thing combines to make them exert themselves to the utmost of their ability, and we lose much in not making more account of such publications.

But after all, in reading, we sow much, and bring in little. It requires resolution and industry to maintain good habits in this particular. It is a source of great satisfaction and pleasure to think, that our knowledge in a future state will no doubt be gained more by intuition, and not by the wearying process of study, with dull apprehensions, imperfect memories, and poor eye-sight. Reason, which distinguishes us from brutes, is, in its laborious and painful exercise, a mark of our inferiority to higher beings whose processes of deduction are more rapid ; or at least, with whom such processes are pleasurable influxes of light to their understandings and hearts. A Christian scholar may derive much happiness from the thought that the pleasures of learning are to increase with him forever. But in conversing with educated and cultivated men who are in an unregenerated state, we are impressed with this great difference in them and their prospects, from those of Christians, — that their endowments may be confined to this world. Unless they be converted, their accomplishments here are only qualifying them for more extensive and more exquisite pain hereafter. Every book they read, every science they acquire, every new language, every new train of thought, will only minister to their sorrow.

CORRESPONDENCE ON MISSIONS.

SEVERAL months ago, an aged lady of talent and wealth, connected with the upper class of society in one of our cities, and in religious sentiments a Unitarian, was moved to write and publish some "Tracts on Missions," whose object was to shew the inexpediency and the unscriptural nature of missions to the heathen. The spirit of the "Tracts" may be inferred from this, that the title-page bore as a motto the following passage of Scripture : "Ye compass sea and land to make one proselyte ; and when he is made, ye make him twofold more the child of hell than yourselves." Matt. xxiii. 15.

The authoress was pleased to send a copy of these "Tracts," together with a letter, to one of the evangelical pastors of the place where she lived. He replied in a letter. This correspondence

having come to our knowledge, and having deeply interested us in reading it, we here present it to our readers, omitting merely the names and local allusions. EDS. OBS.

* * * * *, Sept. 19, 1848.

RESPECTED SIR,

Some time has passed since I published "Tracts on Missions," intended to prove the importance of directing all our efforts to reform and save that portion of our fellow beings who are sunk in vice and misery, and who are daily increasing in consequence of their alluring into their ranks the young and thoughtless.

It is not only for this purpose that I have made this effort, but in the hope of saving from their impending fate that interesting portion of our race which inhabits the Sandwich Islands. Was not the command first given to go to our own lost sheep, previous to that of preaching the gospel to the world; and was not this last command followed by an exhortation to the performance of those duties of humanity which were required in attestation of the truth of their mission? This object has an important bearing on the welfare of our country at large.

When I published "Tracts on Missions," I felt that as age was rapidly advancing upon me, nothing more could be done than to circulate freely what I had already written; nevertheless, as time has since been allowed me, I have determined to reprint my "Remarks on the Tour around Hawaii," as the predictions then made have been so fully verified.

In reference to the statements made, all who are acquainted with the History of Missions must be convinced of the truth of what I have advanced; many of the events described have passed and are still passing before our eyes.

Were not Missions sent among our Indians to convert them to our faith, from the first settlement of our country? And how has this process been carried on? How have the tidings of peace and good-will been perverted, and its most sacred precepts violated? And, in conclusion, have not the confiding natives been driven from all they held most dear and sacred to become exiles in a foreign land? Moreover by the establishment of missions, have not the generous natives of the beautiful isles in the Pacific Ocean been deprived of their ancient inheritance;

and by devices which they had no power to withstand, are daily wasting away, and giving place to their missionary teachers? When the Sandwich Islands were first discovered by Cook, he estimated the population at four hundred thousand; by the last estimate made, they had depopulated to ninety thousand.

From my remarks on the intolerance and bigotry which have prevailed in all missionary enterprises, it may appear to some as indicating a bitterness of spirit toward those who profess the faith of Calvin; I wish to assure you and others that I have confidence in the sincerity and purity of very many of its adherents.

You will, I trust, accept the remarks, respectfully offered

From your friend.

REPLY.

***** , Sept. 21, 1848.

DEAR MADAM:

I received your new pamphlet, with your note, on the evening of the 19th inst. I had heard from time to time, that you retained your faculties in a remarkable degree, for one so far advanced in life. And I should have been most happy also to have heard, that, as the shadows of the night of death were deepening so fast around you, a sense of your moral infirmities, and a truly enlightened persuasion of the necessity of some other righteousness than that of our fallen nature, even in its most cultivated and refined development, had produced a more evident amelioration of that "bitterness of spirit towards those who profess the faith of Calvin," which, you are perfectly right in suspecting, may "appear to some, as indicated" by your "Remarks."

God has given you talents. If they had been

"baptized

In the pure fountain of eternal love,"

you might have been qualified to serve the cause of salvation as did the godly and humble, yet brilliant and most accomplished, Hannah More. But how different the sentiments, the spirit, and the influence of *her* genius and heart, her life and her pen! I forbear to pursue the contrast.

You are pleased to "assure me and others" that "you have confidence in the sincerity and purity of very many of the adherents of the faith of Calvin;" although in your "Preface," you have told us, that "no superstition or mode of faith can compare with that of Calvinism" in all that is "shocking or appalling" by the "perversion of the attributes of the great parent of the universe." And you would have us believe that it is "*Calvinism*," which has caused the frightful decrease in the population of the Sandwich Islands! My own reading, many years since, had taught me a very different explanation of that indisputable decrease. And even if "*Calvinism*" be identical with the abominable licentiousness of Captain Cook and other voyagers, or of residents at those Islands, I am quite at a loss to perceive the accountableness of the *American Missionaries* for a "pestilence walking in darkness," and a retribution of vice and crime, which had swept away so many tens of thousands, before a single one of those slandered missionaries had set his foot upon those Islands.

Are you sure that you know whereof you affirm, when you speak of "the faith of Calvin"? If in so short a time as since 1820, "*Calvinism*" has wrought such horrible mischief in the "beautiful" Islands, why did it not utterly ruin "the goodly heritage," which our fathers bequeathed to us? I have been accustomed to consider New England, "the glory of all lands." And I have always understood, that, from the beginning hitherto, "the faith of Calvin" has had the predominant sway over the principles and practice of the religious portion of the community. Hence, among numerous other auspicious indications for the future, I have thanked God most fervently, that, during the last twenty-five years, there have been organized in Massachusetts alone, TWO HUNDRED AND TWENTY-FIVE NEW CALVINISTIC CONGREGATIONAL CHURCHES!

This may not be according to your desire or prayer, however much you may wish us to "direct all our efforts to reform and save that portion of our fellow-beings, who are sunk in vice and misery" here in our own land. I am not, I trust, altogether insensible to the importance of attending to the wants and woes of the guilty and wretched at our own doors, and abroad in our vast country. I am a most zealous advocate of "Home Missions," and of "City Missions." I contribute freely to these,

and to the American Tract Society, which is sending such preachers as Baxter, Bunyan, and Doddridge, to "every log-house beyond the mountains;" while the American Home Missionary Society has its own one thousand missionaries. I give my money and my voice, in aid of numerous other societies, which aim directly "to reform and save" "the vicious and miserable;" and to bring to a knowledge of "the truth as in Jesus" the many thousands of our population, who, in the higher classes as well as the lower, as yet give no evidence that they have the "holiness, without which no man shall see the Lord." The same is true of the members of the Church and Society of which I am the pastor. And the same is true of all others, that I have ever known, who have done the most to spread the Gospel throughout the world.

What we do for Foreign Missions, is but a fraction of what we do for the present and immortal welfare of those who are nearest to us in place; and who, in other respects, have peculiar claims upon us, as the followers of Him, who said to his disciples in his farewell instructions: "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and *in the uttermost parts of the earth.*"

Here let me ask, whether, if those disciples had interpreted their Master's will as you have expounded it in your anti-missionary pamphlets, — there would now be any Christianity in any part of the whole world? And further, do you really think, that it would have been better for our Pagan ancestors in Europe, and for the world that now is, if they had never seen those missionaries, by whose self-denying and self-sacrificing instrumentality, they were "turned from their dumb idols," and sanguinary sensualities, to "serve the living God?"

Whatever reasons existed for the command to preach the Gospel to every creature, the same will continue until "the knowledge of the Lord shall fill the earth, as the waters cover the seas." This, if I remember rightly, was some years since adopted by one of your own religious denomination, as the main argument of his able appeal for foreign missions. I refer to the amiable Dr. Tuckerman, who so zealously labored for the poor in our neighboring city. The argument may be ineffectual with some, and may be ridiculous as a dream of enthusiasm; but it is most Scriptural, evangelical, and unanswerable.

It is, as you think, worse than useless to attempt any good for the "beautiful islands," and the idolatrous regions of the earth, — which infidels of the school of Rousseau and Voltaire, formerly described as the garden of Eden before the serpent entered it, and "God drove out the man." In the sober, unvarnished truth of real life, it can be proved by witnesses innumerable, and of unimpeachable veracity, that the character of the *modern* heathen, as well as that of the ancient, has been most faithfully delineated by the inspired apostle, in the first chapter of his Epistle to the Romans. One exception only I have ever heard; and that is, that there are some things among the *modern* heathen, which, if they existed at Rome and elsewhere, the Holy Spirit did not suffer to be named, or so much as alluded to, because of their revolting loathsomeness. But, relying upon the aid of Him who has promised to be with his friends to the end of the world, while they labor to make disciples of all nations, we anticipate the ultimate overthrow of all idolatry, superstition, and error, and the glorious triumph of the doctrine of our atoning and almighty Redeemer, in every land upon the face of the earth. The same power that hurled Jupiter and Juno, Mars and Venus, and all the gods and goddesses of classic mythology, from the Olympian summits, is adequate to accomplish the universal evangelization of the apostate millions of our globe. And we expect to be opposed, calumniated, and reviled, as were the primitive believers, with the apostles of our Lord, and as was our Lord himself.

At the late meeting of the American Board of Missions, in Boston, there were present seven hundred and sixteen members, corporate and honorary. Among the five hundred or more clergymen, there were many whose talents and learning, piety and charity, are unsurpassed in the American Union. There were civilians also, laymen from every profession and occupation, — and some of them, to say the least, of the very highest rank in private and in public estimation. On Thursday afternoon, more than two thousand, from all parts of the land, united in a delightful commemoration of the love of Christ, in "dying for our sins according to the Scriptures." With what emotions, do you suppose, any one, whether male or female, of that intelligent and philanthropic assemblage, would read such a pamphlet as your "Remarks on the 'Tour around Hawaii'?" These, and

thousands of thousands of others, who are of a kindred faith and spirit, you, dear Madam, think it suitable indirectly to characterize, upon your title-page, as if like that "generation of vipers," "the Scribes and Pharisees, hypocrites," the "covetous," and the "adulterers," upon whom "wrath came to the uttermost," as upon "children of hell," preëminently and incorrigibly! And what is "the head and front of our offending?" Why, simply this, that because "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life," we would send the glad tidings of the "Light of life," to all who are "perishing for lack of vision."

Seriously, I cannot see the consistency of any appeal from you that we should engage in any religious enterprize whatever. I should suppose that you would prefer that we should expend our energies, as much as possible abroad, in hope that we should do the less at home, in diffusing, and perpetuating "the faith of Calvin." I can assure you, we are doing a great work in this respect, and we are purposing to do vastly more. But if I believed, as you appear to believe, I should deem it the wiser course, to say in regard to all projects of moral and social reform, in this land or in any other: "Soul, take thine ease, eat, drink, and be merry!"

From the "Abstract of the last Report of the Prudential Committee of the A. B. C. F. M.," — which I send you in anticipation of the Report at length, — you will perceive that we have now in the missionary service, as laborers from this country, only about four hundred; which, with the "native helpers," make but five hundred and fifty-seven in all. If I should live to be as aged as you are, I confidently expect that the number from this land will then be, not four hundred, but four thousand; and not four thousand only, but rather forty thousand.

But before that day, which I pray God may fully come, and yet more abundantly, — you, my dear Madam, will have ceased from your earthly course. You will have passed to that world where every one will receive, according as his work shall be. You will then have known whether you have done your duty, in the use of your acknowledged abilities and your great wealth; and whether you have your part for eternity among those, who "have washed their robes, and made them white in the blood

of the Lamb," or with those to whom "Christ crucified" was "foolishness," and who had all "their good things" in their "lifetime."

Yes, my dear Madam, you and I, and all others, in whose welfare we ought ever to have a most lively interest, will, ere long, "stand at the judgment seat of Christ." We shall then "see as we are seen." Then will it appear whether ours is the spirit of her, whose devoted love poured the alabaster-box of precious ointment on the Saviour's head, or that of him who so indignantly said: "Why was not this ointment sold for three hundred pence, and given to the poor?" "This he said," as you may remember, "*not that he cared for the poor.*" And then also will it be seen, whether *they* have been most faithful to their Divine Master, who, like the converted persecutor of the church of God, would publish the blessed name of Jesus to all people under heaven, as the only name whereby we can be saved; or, on the contrary, whether they shall be most acceptable to the Father of lights and of mercies, — who, if they could possibly prevent it, would not suffer one herald of the cross to bear the story of Bethlehem and Gethsemane, of Calvary and Mount Olivet, to any of those "dark places of the earth," which are all "full of the habitations of cruelty."

Have you lately read, dear Madam, what the great Apostle to the Gentiles wrote to the Thessalonian converts, in the second chapter of his first Epistle? Did you ever mark what he considered the very climax of the atrocious guilt of those who "both killed the Lord Jesus and their own prophets, and persecuted" him and his brethren in the Lord? — "FORBIDDING US TO SPEAK TO THE GENTILES, THAT THEY MIGHT BE SAVED, — TO FILL UP THEIR SINS ALWAYS!"

Soon after receiving your pamphlet, I was reading in course the second chapter of another Epistle, the first to the Corinthians. I was much impressed with the "observations" which the spiritually-minded author of the "Force of Truth," has given us in the incomparable "Family Bible;" those volumes, which, you will allow me to say, may well employ a very considerable part of the residue of your days.

"No man truly understands or properly values divine revelation, except that Divine Spirit, 'who searcheth all things, even the deep things of God,' and who revealed them to the apostles, removes the

veil from his heart, and enables him to perceive their real excellency. On this great Teacher we must simply depend, while we seek to know 'the things which are freely given by God to his people,' and to obtain the assurance that we belong to that favored company. If indeed we are delivered from 'the spirit of the world,' and are taken under the guidance of 'the Spirit of God,' we shall more and more regard the words of the sacred Scripture; and, 'comparing spiritual things with spiritual,' our holy discernment will increase, and we shall acquire a faculty in speaking on religious subjects, in language in some degree suited to their divine nature and infinite importance. But whoever teaches, or what language soever is employed, 'the natural man will either oppose, despise, or pervert 'the things of the Spirit of God;' he cannot cordially receive or rightly understand them; they will remain foolishness to him, because he is destitute of spiritual discernment. On the other hand, he who is 'born of God,' however destitute of genius or learning, will become *spiritual*, and capable of discerning the harmony and glory of divine truth; he will experience its sanctifying effects in his heart, and produce corresponding fruits in his life. His judgment and conduct will be formed upon the Word of God; and those who presume to judge, condemn, or deride him, for violating the maxims of worldly wisdom, will only shew their own ignorance and arrogance. They cannot instruct him in 'spiritual things,' by carnal reasonings; they have not 'known the mind of the Lord Jesus,' or they would not condemn him for acting according to it; and they can no more argue him out of his principles, experience, hope, or duty, than a man with good eyes could be convinced that there is no light from the sun, or that light is neither pleasant nor profitable, by the ingenious sophisms of a man who has been blind from his birth."

Upon mature reflection, I have thought it due to you, and to myself, dear Madam, thus to notice as I now do, the attentions which you have bestowed upon me and the many worthy friends of my Master, with whom I am so well known to be most intimately associated. I would not do you the injustice of imagining that you had the slightest intention of wounding my feelings. You cannot but be aware, however, that every line of what you have been pleased to send me with your compliments, supported, as you mainly are, by the inuendoes, and calumnies, and egregious blunders of the shallow and unprincipled author of "Typee" and "Omoo," — must, of course, be any thing and every thing but what is congenial and agreeable to my most cherished convictions of truth and duty.

I am,

Dear Madam,

Very respectfully and kindly, yours.

THE MONTHLY CONCERT.

A FEW thoughts have occurred to us upon the communication of intelligence at the Monthly Concert. It is worthy of observation, that the progress of physical and statistical geography has, to a considerable extent, been an index to God's designs concerning the extension of Messiah's kingdom. The Jewish economy was an economy of isolation, both local and religious. God chose one from among the many families upon earth, with a view rather to the preservation, than the propagation, of a pure faith. Theirs was a system of authorized form, of national monasticism. Hence, according to the purpose and providence of God, the Jews, in the period of their prosperity, knew but little of other nations, and usually all increase of foreign acquaintance proved a snare and scourge. The commerce of the world was chiefly in the hands of the enterprising, but idolatrous Phoenicians. Tyrian seamen navigated the ships of Solomon. When the last of the prophets laid down his harp, the geographical knowledge of the nation was but little advanced beyond its bounds as they were when Joshua allotted the promised land to the several tribes. They scarcely knew of such a country as Greece, near as it was, or of the Euxine and Caspian Seas. The first map of the world, known to have been constructed, was not by Daniel, but by his contemporary, Anaximander, six hundred years before Christ.

When, however, a new dispensation had been ushered in, when that form of religion which was capable of becoming, and was designed to become, universal, had been introduced, then persecution, and other causes, were permitted to scatter its early propagators far and wide. The disciples went everywhere preaching the Word; and from that time onward, those possessed of the only true knowledge of God, have had a disposition, and have had opportunities, never realized before for acquaintance and travel in the world. God has evidently employed maritime and inland discovery to open the way for the unfolding of his gracious purposes. The mariner and the traveller he has guided, both as to era and direction, with a view to lay open to his people the territories they are to subdue; and missionary efforts, from first to last, have been manifestly aided and stimulated by the results of worldly enterprise. How often has some new

geographical disclosure, or an acquaintance with some new fact in the moral condition of a distant people, roused a pious heart, and led to movements of incalculable importance.

More than a century since, a negro from St. Thomas dropped a remark at Copenhagen, concerning the West India Islands, which remark led the way to the unparalleled foreign labors of the Moravian brethren. Kicherer, the companion of Vanderkemp, by reading the voyages of Cook, had his mind inflamed with a desire to visit distant lands, — a desire which was afterwards sanctified, and became a true zeal for missions.

The relation of geographical and statistical knowledge to the extension of Christ's kingdom is far more intimate than many suppose. There is more reason than most seem to be aware of, for making the communication of appropriate intelligence at the Monthly Concert one leading part of its exercises. Christendom is to be congratulated that there is statedly such a season, which devoutly and expressly contemplates the universal spread of the Gospel, — an occasion which should call into use all the legitimate means of informing and moving the minds of Christians. Not that we would at the Concert, resolve ourselves into a committee or academy for secular investigation, but we would there have geography and all sciences sanctified. Let the mere geologist cleave the strata of the globe, and let the chemist place its elements in his crucible; but let the believer learn to look upon it as God's workmanship, as a temporary staging which upholds immortal beings, who are continually passing off, and the mass of them into outer darkness. A missionary map is a solemn spectacle. An artificial globe, if executed with reference to the moral end of creation, will exhibit lights and shades as cast by the Sun of Righteousness. Bright spots will it shew, with here and there traces of a glancing ray; but its larger tracts will be shrouded with midnight coloring. Darkness covers the earth, and gross darkness the people. Can a servant of Christ contemplate a picture of the earth, an evangelical chart, and the sight of his eyes not affect his heart? Can he listen to the tale of human ignorance, superstition and wickedness, and his spirit not be stirred within him? Every boundary which limits the spread of gospel truth is inscribed with the last and unfulfilled command of our Saviour. Every meridian of the unevangelized world is a dark line of shame to the church.

The Christian whose title to the name is not questionable, will not avoid, but seek occasions for enlisting his heart in the cause for which his Master died. He will court auxiliaries for drawing out the sensibilities of his soul. "I remember," says Andrew Fuller in his sketch of Dr. Carey, "I remember, on going into the room where he employed himself at his business," — it was a workshop, — "I saw hanging up against the wall a large map, consisting of several sheets of paper pasted together by himself, on which he had drawn with a pen, a place for every nation in the known world, and entered into it whatever he met with in reading relative to its population and religion." This may furnish a hint which any one can improve upon, according as his habits and situation may be.

In the appreciation of knowledge as subsidiary to the advancement of their enterprises, the children of this world are, in their generation, wiser than the children of light. Alexander the Great had in his train men of science, whose duty it was to learn every thing important relative to the countries he designed to subdue; and also to acquaint themselves with every thing worthy of notice among those whom he had already subdued. The energy, the successes, and the remarkable duration of the Roman sway, were, to a great extent, attributable to means employed for intercommunication between the different and distant parts of the empire. The most durable roads were constructed, traversing the provinces, in all important directions; a common language was diffused; and so far as practicable, and politic, the chief barriers, natural and civil, to a free and rapid correspondence with distant regions were broken down. The Romans well understood in their campaigns, that localities often influence victory more than do courage and numbers. The same holds good, and to a greater degree, in modern tactics. A perfect military map is of the first importance. It is one on which the commander may find every road by which he can advance either with artillery, or only with the musket, every ford in a river, every defile by which he can turn the position of an enemy, — indeed all the localities which can influence his operations. It was, in a great measure, to the excellence of those maps furnished by the *Depot de la Guerre*, that the French armies have, at different times, owed their success. In the early part of this century, a learned geometrician, deeply skilled

in the art of war, made a list of French generals, in which he estimated their talents; opposite to an illustrious name was often this note: "He is well acquainted with the map." So, too, under the Great Captain of our Salvation, other things being equal, that corporation, congregation, or individual, best acquainted with statistical and moral geography, will feel most, and do most, in the mighty campaign of universal conquest.

If the Monthly Concert were solely a meeting for intelligence, would its monthly return be too frequent? How many could safely excuse themselves from attending, on the ground that they are sufficiently acquainted with what is doing on the wide field of the world? True, there are no new hemispheres to be brought to light. The wonders of newly-found continents, or immense islands, are at an end, for the westward progress of discovery has dissipated the last dream of an Hesperian region. Polar expeditions may be fitted out, but a stupendous geographical discovery can never be made again. What now remains is to perfect an acquaintance with the topography of the globe, to familiarize the church with the minute and usually repulsive realities of the human race, the general bounds of whose habitations are already known. Can any painstaking for this end, on the part of missionary societies, or of individuals, be excessive? Within forty years, seventeen different expeditions were fitted out in Europe, to explore the Niger. Eleven of the leaders, eighty others who were educated men, besides scores in subordinate capacities, lost their lives in those enterprises. Against such an expedition, no protestation has been raised. Could the churches of England, or of this country, be charged with prodigality in an attempt, as expensive to life and property, in order to explore the moral condition of any one of the African tribes; or, if you please, of the whole African continent?

In regard to the moral condition of our race generally, there is even yet, very little of definite knowledge in the community at large. This ignorance is one main source of that charity which begins at home.

Unfeigned love to the nearest neighbor contains the element of genuine patriotism; sanctified patriotism contains the element of genuine philanthropy; all true Christ-like benevolence embraces the whole world.

WILLIAM PENN.

IN the countries around the Mediterranean Sea, there has ever prevailed a disposition to clothe religion in sensual forms. Hence the excessively idolatrous character of the old paganism of those regions; and hence, too, that proneness to the veneration of images, which there so early and so foully disfigured Christianity itself. This tendency went so far, that it aroused, in the beginning of the eighth century, an opposite feeling, so strong as to convulse both Church and State by civil wars and controversies; but which only checked, without destroying, this gross and heathenish perversion of religious worship. The opposers of image-worship went so far in their zeal against such abominations, as to demolish every thing of the kind. They thus obtained the name of Iconoclasts, which is the Greek for image-breakers. If such a sect should spring up in our time, and undertake to dash down the false gods of history, they would pull in pieces the stuffed effigies of many who are raised to a factitious renown in order to obscure and dwarf the reputation of men far better than themselves. Such an idoloclast was Coleridge's philosopher:

"Passionate for ancient truths,
And honoring with religious love, the great
Of elder times; he hated to excess,
With an unquiet and intolerant scorn,
The hollow puppets of a hollow age,
Ever idolatrous, and changing ever
Its worthless Idols!"

In the "great chamber of imagery" which forms the Pantheon of modern man-worship, few shrines have fumed with denser clouds of incense than that which is devoted to the fame of the courtly Quaker. That William Penn was well endowed with virtuous and useful gifts is most true. But it is not less true, that he was deformed by many faults, which are studiously kept out of view, in order to give him an undue exaltation. This is partly owing to his having lived in that scandalous age of English history, when under the restored Stuarts, vice, meanness, and impiety so prevailed, that anything like a tolerably decent character seems lofty and pure amid the surrounding degradation. But much of the extravagant praise of Penn seems intended for the purpose

of playing him off against the Puritans, and enviously despoiling them of the fame they so well and so hardly earned.

We have long cherished a purpose of doing something toward counteracting this course of procedure, by shewing that Penn was in all respects vastly inferior in greatness of soul to the Puritans, and especially that in the things wherein he dealt most proudly, they were above him. This purpose has recently been much quickened by reading that work of surpassing interest, the "History of England from the Accession of James II.," by Macaulay. This eminent writer sketches the character of Penn with great freedom, and with features very different from those with which his eulogists have delighted to portray him. Macaulay is noted for the boldness of his criticisms on historical personages; but even he flinches a little from assailing the popularity of the reformer of Quakerism. He says: "To speak the whole truth concerning Penn is a task which requires some courage; for he is rather a mythical than a historical person. Rival nations and hostile sects have agreed in canonizing him. England is proud of him. A great commonwealth beyond the Atlantic regards him with a reverence similar to that which the Athenians felt for Theseus, and the Romans for Quirinus." Quakers venerate him as an apostle, other Christians extol him as a bright pattern of goodness, and even the French atheists of the last century praise him for his contempt of priestcraft and his general benevolence. "His name has thus become, throughout all civilized countries, a synonyme for probity and philanthropy."

Macaulay justifies, in part, this exalted estimate. "Penn was, without doubt, a man of eminent virtues. He had a strong sense of religious duty, and a fervent desire to promote the happiness of mankind. On one or two points of high importance, he had notions more correct than were, in his day, common even among men of enlarged minds." Having alluded to these points the historian goes on to correct the overweening conceits with which vapid orators have stuffed the doublet of their hero. "His writings and his life furnish abundant proofs that he was not a man of strong sense. He had no skill in reading the characters of others. His confidence in persons less virtuous than himself led him into great errors and misfortunes. His enthusiasm for one great principle sometimes impelled him to violate other great principles which he ought to have held sacred. Nor was

his integrity altogether proof against the temptations to which it was exposed in that splendid and polite, but deeply corrupted society, with which he now mingled." After alluding, in general terms, to many defections from his own peculiar principles into which Penn was seduced "by royal smiles, by female blandishments, by the insinuating eloquence and delicate flattery of veteran diplomatists and courtiers," Macaulay taxes him with heavier charges: "Unhappily it cannot be concealed, that he bore a chief part in some transactions condemned, not merely by the rigid code of the society to which he belonged, but by the general sense of all honest men." It is true, that he afterwards solemnly protested that he pocketed no part of the illicit and disgraceful gains he had procured for those who coaxed him into acting as their tool. But giving full credit to this paltry apology for taking part in such shameful transactions, what does it avail? "Bribes may be offered to vanity, as well as to cupidity; and it is impossible to deny that Penn was cajoled into bearing a part in some unjustifiable transactions, of which others enjoyed the profits." *

The name of William Penn occurs somewhat frequently in the first two volumes of this history. It is only once connected with an honorable transaction, — his agency in procuring the liberation of some fifteen hundred Quakers, whom the accession of James II. found in prison.† In every other instance where his name is found on Macaulay's pages, it is in connections which do it little honor. He was a special favorite of that last end of the dynasty of the Stuarts, in whose veins crept the basest dregs of their blood. With this man, Penn was a special favorite. He earned this "bad eminence," by his readiness to any unhandsome work which could pleasure that "living libel" upon royalty and mankind. The system of favoritism devolves upon those who are supposed to have free access to the ear and to the good-will of the prince, the office of solicitor general in behalf of all who can

* Macaulay's general views of the character of William Penn are largely sanctioned by Grahame, in the second volume of his *History of the United States*, republished at Boston under the special sanction of Hon. Josiah Quincy, LL. D.; and also by Chalmers and Benjamin Franklin.

† This bigoted, papist king found that he could indulge the Quakers and the Romanists, without relaxing the intolerance of the laws against the other persecuted sects.

secure the influence of the minion in behalf of their selfish schemes. So largely was Penn employed in this business, — this “kitchen cabinet” drudgery, — that he boasted that he could easily, while his influence at the court continued, have made a hundred and twenty thousand pounds. He must have done a deal of this unhandsome work!

Macaulay gives an account of one of these “fair business transactions.” In that tyrannous time, there were innumerable prosecutions for political offences. Multitudes of the wealthier part of those who were opposed to the sovereign’s policy, were accused and imprisoned, under various suspicions and pretences, with a view to extort a ransom by selling pardons to them. Large sums were paid by these victims to purchase their escape from the tribunal of the ferocious and abhorred Chief Justice Jeffries. The Duke of Monmouth, reputed to be a natural son of Charles I., had made an ill-concerted and unfortunate insurrection in the West of England. When he came to Taunton, he was received with civic honors, and a number of young girls, unconscious that they were committing high treason, walked in the procession, under the orders of their school-mistress. After the insurrection had been bloodily suppressed, the Queen’s “maids of honor,” an office which has too often been filled by those as void of maiden purity as of true honor, solicited and obtained the privilege of wringing what money they could out of the parents of those poor children, some of whom were less than ten years old. The hapless children were seized and imprisoned without mercy. One of them was thrown into a prison where the jail-fever was raging, of which she sickened and died. Another actually died of fright, at a hideous roar from the judicial butcher Jeffries, in giving directions in his court, to the jailer, respecting her. The “maids of honor,” falsely so called, having failed to induce some gentleman to undertake their scandalous commission, applied to Friend Penn. “It should seem,” as Macaulay dryly remarks, “that a little of the pertinacious scrupulosity which he had often shewn about taking off his hat would not have been altogether out of place on this occasion.” He undertook the affair, however; and squeezed out of the afflicted parents, some two thousand pounds sterling as the price of the royal pardon. It is probable, that for this base brokerage, Penn received no other percentage than the good will of the rapacious “maids of honor,”

to be turned to account when he had some favor to ask, through the queen, for himself and his fellow-sectaries.

For a man who made the highest professions of humanity, Penn seems to have had a remarkable taste for witnessing executions. One day he hurried from Cheapside, — where he had seen Alderman Cornish hanged, drawn, and quartered, — to Tyburn, where Elizabeth Gaunt was burned alive, for aiding the escape of a man accused of treason, who came back, and for money turned informer against her. These were among the foulest judicial murders which disgraced those black and bloody times. That night, Penn must have “supped full with horrors.”

The object which was ever uppermost in the heart of the perjured bigot, James II., was the overthrow of the Church of England, and the reëstablishment of popery. He steadily pursued this object by a course of policy compounded of dark and crooked intrigues, interwoven with open violations of the constitution and laws of England, which he had sworn to maintain. Among these intrigues, he had a plan for obtaining the coöperation of all classes of Protestant dissenters from the established church. By a coalition between Dissenters and Papists, he hoped to put the latter into a situation to overthrow the church by law established; and then to crush the Dissenters in their turn. Great efforts were made to corrupt the leading men in the various Dissenting interests, some of whom were induced to fall in with the wishes of the king, though with the loss of nearly all their influence with their old friends. The Dissenters, in general, saw through the trap, and scorned the tempting bait. For bringing the Congregationalists into the royal snare, the chief reliance was placed on Stephen Lobb, one of their ministers. This man, from having been a rabid opposer of the government, became a supple and servile tool for its purposes. Says Macaulay: “With Lobb was closely connected William Penn. Penn had never been a strong-headed man; the life which he had been leading during two years had not a little impaired his moral sensibility; and if his conscience ever reproached him, he comforted himself by repeating that he had a good and noble end in view, and that he was not paid for his services in money.” In the oil of this Jesuitical morality, he soaked his conscience, till it arrived to all the pliability needful to make it a convenient instrument for the twisted policies of the king.

In gaining over the Baptists, attempts were made to secure the aid of John Bunyan, and William Kiffin. Bunyan, who died about that time, almost with his latest breath abjured the scheme. Kiffin was a wealthy London merchant, and a preacher. He was a man of the highest probity, and possessed great weight of character. He was old, and broken-hearted at the loss of his two stripling grandsons, who had been ruthlessly slaughtered at the shambles of Jeffries. Here, too, Penn was set to work; and tried to wheedle the stern and incorruptible old saint, by the promise of an alderman's gown! But neither the minion nor his master could make the worthy Kiffin swerve from his fidelity.

The tyrant, disappointed of the aid he expected to obtain by purchasing the Dissenters, went a shorter way to work. He began to dismiss Protestants from his counsels and employments, and to violate the whole law of the land by thrusting Papists into the chief places in church and state. Even Penn, notwithstanding his purblind subserviency to the royal will and pleasure, began to discern that the king was driving toward his object too fast for safety. He began to suggest "equivalents," (a word which then first came into use among the English,) for pacifying the Protestants. One of Penn's proposed "equivalents" was, that the crown patronage should be divided into three equal parts, with one of which the Papists, who were not one in fifty of the population of the country, should content themselves. Preposterous as this "equivalent" would have been, it was made yet more absurd by the consideration, that there was no way provided to keep the king and his myrmidons satisfied with their extravagant share of the "spoils of office." So well pleased was James with the fawning sycophancy of this Friend, that when at Chester, on a royal ramble, he deigned to attend the Quaker meeting, and listen to a sermon from Penn's mellifluous tongue.

One of the king's most despotic outrages, was his attempt to force a papistical parasite into the presidency of Magdalene College, Oxford, contrary to the statutes of the founder, and the oaths of the members. The College resisted nobly and vigorously. The wrathful king even went to Oxford to coerce the refractory Fellows. Having tried threats and caresses in vain, he tried the arts of William Penn upon them. Penn ventured to remonstrate faintly against the violence and injustice of the king; but the king was obstinate, and "the courtly Quaker, therefore, did his best

to seduce the college from the path of right." First he tried to intimidate the sturdy Fellows. Then he counselled them at least to temporize. But when he found them stoutly resolved to obey conscience at all risks, he tried other courses. He called together a few of the leading members of the college, and after much smooth talk and professions of sympathy, held out the lure of a bishopric to the chief man among them, if they would succumb to the royal command. "Penn," says Macaulay, "had passed his life in declaiming against a hireling ministry. He held that he was bound to refuse the payment of tithes, and this even when he had bought land chargeable with tithes, and had been allowed the value of the tithes in the purchase-money. According to his own principles, he would have committed a great sin, if he had interfered for the purpose of obtaining a benefice on the most honorable terms for the most pious divine. Yet to such a degree had his manners been corrupted by evil communications, and his understanding obscured by inordinate zeal for a single object, that he did not scruple to become a broker in simony of a peculiarly discreditable kind, and to use a bishopric as a bait to tempt a divine to perjury." But all his lures were in vain; and his master had to effect his object by arraying the carbines of his cavalry. Penn was the subservient instrument of a popish and tyrannical prince in his efforts to prostrate the liberties, and Romanize the religion, of the country; and yet this "servant of all work," seems to have imagined "that nobody but himself had a conscience." How different his course from that of the inflexible Puritans, those staunch foes of despotism and popery!

It is not to be supposed, that Penn retained the confidence of the Quakers, while he was basking in the sunshine of royal favor; and while he was closeted with the king, when peers of the realm were for hours kept waiting for admission. "He was soon surrounded by flatterers and suppliants. His house at Kensington was sometimes thronged, at his hour of rising, by more than two hundred suitors." His own sect, meanwhile, grew shy of him; and many of them affirmed that he was secretly a Popish priest and a Jesuit. These groundless jealousies greatly abridged his popularity and influence with the zealous Friends.

There are other points, on which we meant to touch; but we must be content with one. Certain ignorant declaimers are in the habit of reproaching the settlers of New England for not

purchasing their lands of the Indians, as William Penn did his by the famous treaty at Philadelphia. Now the fact is beyond dispute, that our colonists, from the beginning, purchased all the territory they occupied. And if they paid but little for it, they paid all that it was worth at the time. The wilderness they bought had no pecuniary value but what was afterwards created by the industry of the purchasers. Fifty years before Penn landed on the shores of the Delaware, our fathers had made many treaties still extant, for the sale and cession of the lands they needed. This was a point on which they were particularly scrupulous.

Nor can it be pretended that Penn paid more liberally than our fathers for the rich territory he acquired; for his treaty has long been lost, and no man knows what was the value received by the savage owners. One part of the transaction has not a very honorable look. The ceded tract was not to be laid out by surveyors' theodolites, which are known among the Western tribes, as Colonel Fremont tells us, by the expressive name of "land-stealers." The tract was to include as much space as a man could walk around in one day. Penn employed a long-limbed follower of his, who stilted it over the lot with such portentous strides, that the Indians grew surly, and feeling that they had literally been circumvented, refused to stand to the terms. Some who were with Penn, and who held that a bargain is a bargain, advised that they should be compelled to adhere to the contract. Nay, nay, quoth Penn, hurt not the poor creatures. Give them a few more yards of calico, — or whatever toys sufficed to satisfy those children of nature. And yet this treaty is foolishly lauded as the first example of fair and righteous dealing in this line with the aborigines. Even Macaulay, who has little respect for Penn, says of him: "He will always be mentioned with honor as a founder of a colony, who did not in his dealings with a savage people, abuse the strength derived from civilization." We verily believe, that if this transaction had taken place in New England, it would have been commonly regarded as a Yankee trick, and as one of the smallest of the kind. And yet our fathers would have scorned such overreaching; and even if they had resented it somewhat harshly, we own that in such case we should feel more sympathy with the "Presbyterian sour," than with the "Quaker sly."

OBSERVATIONS ON MEN, BOOKS, AND THINGS.

POLEMICAL AND PRACTICAL RELIGION. — It is a singular happiness of Evangelical preachers, that, in the height of religious revival, and in the holiest fervors of their work, they are to urge the same doctrines which they maintain in the hour of controversy. On the awakened sinner, asking in anguish of soul, what he shall do to be saved, they press that Redeemer whose person unites the nature of God with ours, who allures our confidence by all that is human in his being, and assures it by all that is divine. Whether as controversialists or revivalists, they insist alike on the utter depravity and ruin of the sinner, on the necessity and sufficiency of the atoning sacrifice, and on the need of the grace of the Holy Spirit, as the personal Sanctifier and Comforter of the regenerate soul.

How different is the case with the advocates of Unitarianism! In controversy, they have contended for the mere humanity of Jesus; and he is complimented with the title of Saviour, simply by reason of the salutary influence of his teaching and example. But is this statue of ice lifted up in the meeting for devotional purposes? Or do they not rather sigh for that life-warm faith which springs only from vital union with the Divine in Christ? What a damper it would be in such a scene, to go to speaking of Jesus as the very best and most exemplary of men!

So, too, in controversy, the Unitarians zealously vindicate human nature from the charge of depravity, and speak with enthusiasm, like Dr. Channing, of "adoring the divinity within us." Reason is exalted to the sphere of the god-like; and man is made to save himself, so far as he needs salvation, by might and merit all his own. But will this strain answer for the conference-meeting? Or must they there bewail the ensnaring and enslaving power of sin, deplore their worldliness, coldness, and deadness of heart, and ask to "receive power from on high"? Would it not spoil the spirit of a praying circle, to go to extolling the nobleness of mankind, and the efficacy of human merit?

In doctrinal discussions, the Unitarians describe conversion on its human side, as the sinner's own act in the ordinary exercise of his natural faculties. The Holy Spirit has been spoken of as divine influence in general, and as not more specially concerned in the conversion of the sinner, than in any other event belonging to human affairs. But how instinctively is it felt that such views would be wholly out of place in the revival meeting! It would instantly quell the life of such an occasion, to speak of any thing but man's weakness and dependence, or to call in any aid but that of the life-giving Spirit of grace. It would not do, at such a time, to speak of deep concern for the salvation of the soul, of sudden conversion, and of overpowering religious joy, as being so many fanatical and hurtful excitements. When the Unitarians feel it necessary to make direct and united efforts to raise the tone of spiritual feeling among themselves, they are constrained to leave, at least in appearance, the ground they hold

in time of controversy ; and to press such considerations, and use such language, as produce, for the time being, a very strong resemblance to the revival-meetings of evangelical Christians.

These are most suggestive facts, and deserve the profoundest consideration. What ought we to think of a system of religious belief, which, in the solemn season of reviving spirituality and religious life, must forget, as far as possible, its own distinctive features ; and copy the measures, and borrow the phraseology, of the system to which it is diametrically opposed ?

MACAULAY'S HISTORY OF ENGLAND. — Of the first and second volumes of this work, which are all that is yet given to the public, four or five rival editions have appeared on this side of the Atlantic. Surely no living writer in the English language enjoys so wide a popularity as the Great Essayist. This History will form his most enduring monument. It has many marks of hasty and heedless composition, and numerous repetitions and recapitulations ; and it does not very much abound in those splendid rhetorical passages, and in that sarcastic and epigrammatic style, which chiefly make up his minor historical essays. Still it is rich in instruction, and alive with interest. In particular, it is remarkable for sketching the history and condition of the *people*, quite as much as the acts of their rulers. It affords striking proofs of wonderful improvement in the state of the mass of the English nation, whatever our grumbling radicals are pleased to say to the contrary. The horrors of civil war are powerfully set forth. The foolishness of the custom of hereditary magistrates is made more apparent than the author himself is aware of. His work will help on the recent change in the popular estimate of the great men of the seventeenth century, by which the memory of Cromwell and his compatriots is rescued from long-abiding historical injustice.

As respects the Puritans generally, Macaulay bears high testimony to their pious patriotism, and zeal for liberty. In an occasional sarcasm at their rigor of morals, he betrays a want of sympathy with them, just sufficient to shew that his more favorable testimonies are disinterested and sincere. We cannot let him alone, however, without a comment on the absurdity of his keenest jest at their expense. "Bear-baiting," he says, "then a favorite diversion of high and low, was the abomination which most strongly stirred the wrath of the austere sectaries." "The Puritan hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators!" The pleasure taken by a brutal mob of spectators, in making themselves still more brutish by looking on with ecstasy to see their mastiffs tearing poor bruin to pieces, is a pleasure sufficiently odious to excite strong aversion in any good man. His humanity might weep for the degradation of his fellow-bipeds, even if it had no tear to spare for their shaggy victim. "Bear-garden manners," is a proverbial phrase for coarse and rude ferocity. But how does Mr. Macaulay discover that the Puritans felt no pity for the tortured animals ? Why, forsooth, he informs us, in a long note, that Colonel Pride, and other parliamentary officers, used to shoot the poor bears whenever they found them so abused. Shoot them ! Did they ?

And pray tell us, O most ingenious historian, when you have done chuckling over this bare-faced joke, what ought they to have done with those useless and dangerous "vermin?" Should they, in tender mercy, have been kept in iron cages for the term of their natural lives? Or would it have been better to turn them loose on the world, as our modern self-styled "prisoner's friends," wish us to do with all the murderers, burglars, and robbers in the penitentiary? We would not have complained of Mr. Macaulay for palming off this witticism, if he had not thus attempted to give it a serious historical basis.

DEATH OF DR. WEGSCHEIDER. — The following we find in the *Deutsche Kirchenfreund* for April: "On the 27th of January, at the age of seventy-eight, died Professor Wegscheider, the noted author of a system of dogmatics, written in Latin, which, some twenty years ago, was in great repute. It is remarkable that the learned heads of the elder, or more vulgar Rationalism, Röhr, Bretschneider, and Wegscheider, have been summoned into eternity in such rapid succession. Wegscheider was a cold man, of spotless character; but without spirit or vivacity. He has, for a long time, lost all influence as a teacher and author; and was, like Paulus at Heidelberg, but a breathing dead man. When we were studying at Halle, he had scarce half a dozen hearers; though twenty years before, hundreds sat at his feet."

The leaders of the old Rationalism in Germany have a dreadful account to render, for overthrowing the faith of the great body of their countrymen in all that is supernatural about Christianity. Scarcely had they begun to exult in their success, when they saw their converts rush by them and tread them down, in their impetuosity to leap into the gulf of Pantheism. Most of the German names are significant; and that of Wegscheider, — "one who departs," — seems ominous of those of whom, "the Spirit speaketh expressly, that, in the latter times, some shall depart from the faith." Some of the better sort of Germans used, by a slight change, to call him Wegschneider, — "one who cuts away," — because, as they said, he cut away so much of the gospel. Indeed, he cut away all but the handle he held it by; and his disciples, seeing no use in clinging to a bare handle, cast aside the poor relic with contempt. "Rise up, Lord, and let thine enemies be scattered!"

PAMPHLETS. — *Rev. Dr. Worcester's Plymouth Discourse*; 1848. — It is rare that we fall in with a sermon so replete with information of such importance, and at the same time so counter to the stream of popular prejudice and error. After shewing that the settlement of New England was a missionary enterprise, it gives more of our ecclesiastical history than can be found any where else in the same space.

A Correction of Erroneous Statements Concerning the Embarkation of Messrs. Judson and Newell, A. D., 1812. — This is a republication, in pamphlet-form, of the article furnished by Dr. Worcester for the *Christian Review*, in which he so vigorously disposes of the false charges uttered under the alleged sanction of Dr. Judson, against the early friends of American Missions.

Sermon, Charge, and Right-Hand of Fellowship, at the Ordination of Rev. Josiah Tyler. — These are the words uttered by a brother-in-law, a father, and an own brother, in setting apart a young candidate for "the baptism of sufferings" in behalf of the Zulus of Southern Africa. Though this ordination was very much in the family, it was an eminently Christian spectacle, uniting deep feeling with true dignity, such as must command the sympathy of the whole household of faith.

Sabbath Desecration. — We have here a brief report recently adopted by the Franklin County Conference of Churches. It is drawn up with care, presenting valuable statistics, and a brief, forcible, and eloquent plea for the sanctification of the feast-day of the resurrection of the Lord. We may as well remark in passing, that the late anti-Sabbath Convention in this city died as soon as born, and was flung aside, unburied and unwept. After loud proclamations of a mass-meeting to last two or three days, a small knot of come-outers came together; and being soon weary of listening to one another's nonsense, which no one else came to hear, dispersed on the second day, and were heard of no more.

ORDINATIONS.

- Feb. 8. Mr. Morgan L. Eastman, Lisbon, St. Lawrence Co., N. Y.
- " 21. Mr. Christopher Cushing, Edwards Church, Boston.
- " 28. Mr. Josiah Tyler, East Windsor, Con.; as a Missionary to the Zulus, in South Africa.
- " " Mr. Hyman A. Wilder, South Adams, Mass., also a Missionary to the Zulus.
- " " Mr. M. C. Bronson, Jay, N. Y.
- " " Mr. N. W. Williams, Shrewsbury, Mass.
- Mar. 13. Mr. Henry E. Parker, Eastport, Me.; Evangelist.
- " " Mr. George J. Harrison, Collegiate Pastor, Franklin, Con.
- " 21. Mr. David A. Strong, South Deerfield, Mass.
- " 28. Mr. Horace Pratt, Phipsburg, Me.

INSTALLATIONS.

- Feb. 13. Rev. T. S. Hubbard, Chelsea, Vt.
- " 21. Rev. William Miller, Collegiate Pastor, Gill, Mass.
- " 28. Rev. Cyrus W. Allen, Coleraine.
- Mar. 1. Rev. R. H. Seeley, North Church, Springfield.
- " 7. Rev. James L. Wright, Burlington, Con.
- " 21. Rev. Eli Thurston, Central Church, Fall River, Mass.

DEATHS OF MINISTERS.

- Jan. 27. Rev. Diodate Brockway, Ellington, Con., æ. 73.
- Feb. 15. Rev. David Palmer, Townsend, Mass., æ. 80.
- Mar. 2. Rev. Pomeroy Belden, East Parish, Amherst, æ. 38.

SPECIAL NOTICE.

THE subscribers feel it to be of great importance, that there should emanate from this city, a periodical like the **CHRISTIAN OBSERVATORY**, devoted to the interests of sound doctrine and practical piety. It will be seen, that, under the new arrangements for conducting it, several of our number, including the former Editor of the work, have assumed the direct responsibility of the editorial department. The others stand ready to afford them all the countenance and aid in their power. And we hereby invite the co-operation of our brethren in New England and elsewhere, in promoting the circulation of the **OBSERVATORY**, and rendering it all that can be desired as an organ of general communication with the public. We live in a day of great excitements, novel speculations, and surprising changes, fitted to awaken our fears as well as our hopes, and calling for the utmost vigilance and activity on the part of the friends of religion, to check every evil tendency, and to favor all the better developments of the times. It is our hope, that this publication, by the strenuous support of our brethren in the ministry and the Churches, may prove a strong defence of the truths we love, and a permanent depository of such historical facts and spirited reasonings as will afford a powerful support to orthodox Congregationalism, in its simple, spiritual and scriptural belief and order.

Boston, Dec. 4, 1848.

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CHRISTIAN OBSERVATORY.

THE Publishers of the CHRISTIAN OBSERVATORY take great pleasure in announcing to the subscribers for that work, and to the public at large, that they have made arrangements to carry it on with increased efficiency and strength. At a meeting of ministers such as could be conveniently assembled, the opinion was unanimously expressed, that the work must go on under such auspices as should ensure it a vigorous support, and render it, as far as may be, an accredited organ for that portion of the religious community which may be interested therein. The following gentlemen were appointed to take the editorial charge of the work: Rev. N. Adams, D. D., Rev. J. A. Albro, D. D., Rev. E. Beecher, D. D., Rev. E. N. Kirk, Rev. A. W. McClure, Rev. W. A. Stearns, and Rev. A. C. Thompson.

These gentlemen have accepted the duty, and have made such a distribution of the labor, as to divide it equally among them, and ensure from each his appropriate share of effort. This arrangement, therefore, being by no means nominal, will bring into the pages of the OBSERVATORY a rich variety of gifts and talents for the edification of its readers. Under these circumstances, the Publishers again offer it to the cordial patronage of the friends of a sound evangelical literature, and of the principles of the honored puritan fathers of New England.

The Publishers solicit the aid of Pastors of Churches, as indispensable to the success of the work. From a desire to favor them as a class, it is furnished to ministers on terms far below what could be afforded, but for the hope of their active support. If each of the five hundred ministers to whom it is sent were to interest himself so far as to obtain for us at least one subscriber, we should feel it as a reciprocating favor, and regard it as the most useful and gratifying of the agencies employed in our behalf.

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